415 "The best pieces of equipment of which they can boast are
323 some small vessels of "palo santo" [lignum vital—a kind of wood--Translator] and a few small clay pots with very narrow mouths and two little handles which serve them as water flasks on their frequent raiding forays."

302 "Men and women alike shave their heads completely. They use, for that purpose, the sharp jaw of a certain fish, and their own
291 teeth serve them to pare their nails. They cover themselves as best
296 they are able from their waists to their knees. The men, on gala
415 occasions, often wear a sort of sleeveless jacket and hang a kind of
[276] bag from one shoulder in which they keep a crude wooden pipe, fire making equipment and other nicknacks. Both the bag and the coat are knitted, made from agave or chaguar fiber, and curiously marked.
302 They pull out their beards, eyelashes and eyebrows, and either to improve their looks or in order to appear more terrible in battle, they blacken their faces and chests with coal dust."

262 "Their favorite food is fish, and lacking this, all kinds of wild fruits or roots other than the poisonous ones. Their principal vegetable food, on which they can count for a quarter of each year and which they store to some small extent, is the fruit of the algarrobo, chañar and mistol. They also eat, and that without repugnance, lizards, locusts, crickets [593], mice, and even eggs after they have been abandoned, together with other filth. They eat fish and any other kind of meat
[252] or roots, roasted or boiled, and know of no other way of preparing food.
[261] They can withstand hunger admirably, and when they are unable to get other food they spend their time lying about chewing some herb or leaf from the forest."

273 "From the algarroba [pod which grows on the algarrobo tree--
● 579 Translator] they make a beverage which is extremely delicious to their taste and which intoxicates them and makes them very fierce. Their drunken parties almost always end in a fierce fight which would have dire results were it not that the women, who never drink of that liquor, are careful to hide the arrows and all other offensive weapons and to hold back and separate those engaged in fighting."

533 "When the algarroba starts to turn yellow, they place in a cen-
222 tral place among the huts, the pimpin, which is a log, concave at its upper end, covered with a piece of hide. A drummer with a belt about

411 "Their weapons comprise arrows, spear and club, and those who cannot procure iron spears attach a sharp piece of deer antler to the end of a pole. Their occupations are limited to a little hunting; 221 to fishing, to which end in some places they customarily make nets of 262 [227] garabata fiber; to gathering a few wild fruits, and to loafing. For this reason their food consists of a little meat from the wild animals they hunt, fish and fruits. These latter they gather abundantly during some months of the year, although the variety is limited mainly to the fruit of the chañar, mistol, and algarrobo. Fish is also plentiful in certain seasons. Game, on the other hand, is relatively scarce but they eat anything which is in any way similar to meat with relish, such as small lizards, crickets, locusts and mice (1) so that although

1. That is: cavies, which are very good to eat when fat (J.P.)

they do get rather thin in certain months by reason of the scarceness 231 of food, no one dies of starvation. Some, but [600] very few, raise sheep and other domestic animals. In any event, when times are hard, and even when they are not so hard, the frontier Christians have pretty large cattle herds, herds which often help the Matacos out when food is scarce, and this with little effort. Most of them refrain from 241 agricultural pursuits because that would involve too much work (in the Mataco opinion), except for some perfunctory sowing of pumpkins which grow with astonishing ease in those parts and in such abundance and such high quality that some frontier people, with a little exaggeration, used to tell me that they were so delicious that it was a pleasure to see and taste them and that their honey-like sweetness was such that when one wished to cut one open the knife would become stuck fast in them. I observed that while these people were telling me about the pumpkins their mouths would begin to water, so much so that I was almost persuaded to go off and live in those places where such delicious and mellifluous pumpkins grew and multiplied so easily."

273 "From wild fruits and even from pumpkins and watermelons they ● 579 make a fermented beverage which they like very much but which intoxicates them powerfully; and in their fury they join in some very bloody frays. This is why the women abstain completely from drinking that beverage and hide their husbands' weapons during those periods

273 when the drink excites them too much and infuriates them. In this
579 way many wounds and deaths are avoided, yet in spite of it they are frequent."

273 "The fruit which they most commonly use to make their brews
221 is the algarrobo pod, which is quite sweet and nutritious and probably the most abundant fruit in those regions. When the season for this fruit is in the offing it would seem that new life, happiness and pleasure are born, and the Indians prepare for it by putting on a show to get everyone to make ready for the coming of the happy and much sighed for season."

"To this effect, when the pods of the algarrobo start to turn
222 yellow they place a wooden mortar in front of their dwellings, and
535 cover it with a half tanned sheep skin or the skin of some other ani-
789 mal. One of them, with a piece of cord or leather thong bound about his waist from which hang a number of shells, horns and small bones, and other things which will make a little noise, starts [601] to pound with a small stick on the mortar, which they call pimpin and which takes the place of a drum. This drummer accompanies the blows dealt to the pimpin with divers body movements, half dancing but rooted to the spot, in such a manner that the objects which hang from his waist make a tambourine-like sound, something like the rattling of empty nutshells; singing meanwhile out loud but in a sad monotonous way—one would say that they fear some great calamity or are asking for help in a grim battle. The fact of the matter is that day and night, without ceasing, the low hollow sounds of the pimpin must be made, together with the rattling of the wild tambourine and the shouts or lamentations of the sorrowful singer—and all this they say is to bring about the quicker and better ripening of the desired fruit. That is why, when the singer-musician tires, another immediately replaces him.

342 "The houses of the Matacos are altogether too small and uncomfortable, but they make them so on purpose for they are thus able to husband time and fatigue, preferring ease in building to living comfort. They cut a couple of saplings or thin branches, bend them and stick the ends into the ground in the form of two crossed arches, tie a few handsful of straw to them and the house is finished. The entrance is low and narrow and one must enter on all fours. The appearance of the hut is that of an oven two or three yards in diameter. If the cutting of a few boughs looms difficult to them, then they cut several canes,